628 complaints, thus giving rise to hostility between the two clans
578 and leading eventually to mutual killing for revenge. Also the transfer of a woman's marriage partnership may cause some kind of complication that could develop into a clan feud. In the instance mentioned earlier, a murder occurred when the widow Hu from the Li-ch'ü family at Wu-chio refused a second marriage to Hu Ch'ang-pao. This so infuriated Wu-ch'i Ku-pao, Ch'ang-pao's mother's elder brother's son, that he went to attack Wu-chio. Furthermore, the refusal to return the betrothal money and gifts according to Lolo tradition upon the girl's death would also result in disputes between the man's and the girl's clans. Therefore it frequently happens in Lolo society that today two clans may become united as affinal relatives on friendly terms with each other, and then tomorrow, because of some misunderstanding, they quarrel, fight, kill each other, and eventually become clan enemies.

628 There is no definite formula for fighting clan feuds.
725 Whenever one clan feuds with another, it assembles its members secretly to prepare for an attack. The Lolo are unlike the Australian natives who agree beforehand on the time and place as well as the number of participants on each side before they go to the field for the armed battle. On the other hand, the Lolo make surprise attacks, like the Andaman or Borneo natives. Before they strike, they make ceremonial preparations and band together for the invasion with the main objective of attacking the enemy village or post and of capturing enemy property and goods.

751 The Lolo believe in the efficacy of the amulet, which is always worn as a protective charm. Before attacking the enemy, the fighter usually takes some lamb hair, asks the pi-mu to pronounce charms and draw spells on it, then sews it on inside the underclothing; he also stays away from women. Within 21 days, the lamb hair should have the power to protect the fighter against knife or gun. Other articles, such as tiger's whiskers and the savage's hair and fingernails, are also used as amulets for body protection.

628 Before starting the fight, they first seek divination to
787 inquire about their good or bad luck. There are various forms of divination, such as divination with wood or bones, or by killing a chicken or a pig. All these will be discussed in detail in the following chapter on magic. It suffices to explain here the relationship between clan-feud fighting and the practice of divination and magic. From the Lolo point of view, a victory or defeat in fighting is all foretold in the supernatural world by divine revelations that are not to be ignored.

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574 726 believe in the short, fierce rushes, accompanied with the blood-curdling yells to strike terror into the hearts of the enemy. Battles are thus partly influenced by the strongest pairs of lungs.

725 There is, of course, a good deal of plot and stratagem used, or these people would never have held their own so long. Nearly every year one hears of skirmishes between Nosu raiders and the Chinese. The Northerners among the Nosu are much more given to raiding than the Southerners. A few years ago the Chinese officials got up a punitive expedition to teach the tribesmen a few things they seemed to be very slow in learning. The soldiers advanced, as Chinese troops of the regular army usually do, with plenty of munitions and stores, and with everything necessary to provide the meals of rice and vegetables, without which Chinese soldiers do not care to fight. The Nosu retired before them. One night the Chinese soldiers pitched camp in a level surrounded by some hills. Towards morning, while it was still dark, a number of Nosu drove a flock of goats in the direction of the camp of the Chinese. Between the horns of the goats small torches were tied. Urged on by the driving Nosu, the goats rushed down the hills. The few men who were with the goats yelled out all the Nosu war yells they could think of, and tried to give the impression of a great number of people rushing to the attack. The alarm was given in the camp. The soldiers roused themselves up and their officers led them out to repel the early attack.

In the meantime, by ways well known to these Nosu, their main body of fighters had made a detour, and when the Chinese troops were facing the goats and torches in the darkness these hillmen in the rear fired the camp, and then,

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725 in the early twilight, nearly annihilated the regular troops. It was but a very disordered scanty fragment of the Chinese forces that managed to escape and turn up at their base. They brought with them a story of the treacherous night attack in which they had been badly worsted. Instead of teaching the Nosu a few things they had gone to a stern school themselves, where the teachers carried out their lessons in a most unexpected way. By such daring ruses as this, skilfully planned and magnificently carried out, the hillmen have up till now struck terror into the Chinese, who do not relish attacking the "wildmen of the hills." When one heard this story it was most interesting to speculate on why it was that here, among the hills of West China, the tactics used by Hannibal in Campagnia before Fabius should
000 be duplicated. One often smiles as he reads a lot of rubbish about the impassable gulf between East and West. That gulf does not exist. The saying of the Chinese sage, that there exists "one principle throughout all the peoples in the world" is far nearer the truth than the crude placing of the East and West in absolutely different compartments. Those who go down deep enough know that East and West are one. In this connection one can mention a coincidence which happened a few years ago. I mentioned in a former chapter that there was a time later on when I nearly met my death at the hands of some people led by a Nosu Black Blood. In the minds of the Chinese there was a good bit of mystery about this murderous attack on one who had been travelling up and down the district for years, unarmed and unmolested. The choicest explanation was one that was very interesting. It was said that I had wished this Nosu Black Blood to give me a piece of land to build a mission-